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Must Remain in
Transcription Room

Sunday, December 21, 1969

Barn Lunch, Coffee

M1743

MR. NYLAND: Well if you figure out that there are about one hundred people and fifty weeks in a year, it would give an average of two birthdays per week. And since we have two days when it is customary that people sit next to me it would give at least one day that I don't have to think about birthdays. So again today, I would almost say thank God we're getting out of Sagittarius and into Capricorn. We're still today on the cusp, more or less. And then of course it will be another kind of an avalanche. Although I do believe that if you start to figure out who belongs to what type and connect it with those who are interested in Work, I think it would be an interesting kind of a study.

So, what do we say about birthdays in general, and particularly when it comes close to Christmas, and when Christmas means birth, and applied in our terminology to the birth in oneself of Work? Because if you understand Christ in the way we mean it, the meaning is an effort and the indication of what is meant by Work on yourself; so that the personification of that becomes Jesus being on earth as a messenger from above trying to remind us of what is needed for each person on earth to free himself and then to follow if he could the Commandments, but mostly the Sermon on the Mount in which there are many statements of wisdom. And it would be worthwhile between Christmas and the New Year for all of us to read those chapters.

How to connect a birthday with that for oneself; because a birthday measured in years that we life on Earth have very little to do with the question of the building of a Soul. The Soul is not measured by the years on Earth. It is only measured by that what begins, perhaps, during the time that one calls 'life on Earth'. And who knows how many lives we have had and also how many opportunities we have had and how many birthdays we may have had before, and we might have again? Of course I do believe that life on Earth is just a little sample of what life can be, and the difficulty is in the discovering of what is life when we are so cluttered up with the forms of our existence on Earth.

If one could have really a viewpoint of the totality of life as a whole and then could consider oneself part of that, and that the duty of a person is to find out what is now for him his life on this earth and what is needed to find out for him what is the bondage; because this is, of course, human bondage. And I do believe that birthdays are meant to remind you of such a fact, that I am bound. I think it means really that I say to myself, 'I have been bound again for a year. I am still on Earth.' Perhaps it can be followed by saying, 'Thank God I am on Earth because at least I could become conscious of an opppor-tunity that life still could have more of a meaning for me in the following year.'

But I stand still on a birthday and I look back and I compare then what has happened with myself and to see if I could consider it growing. The question of growth always will come up, and I hope it will continue. That is, even if we start certain things like here at the Barn, that there is a growing concern with it on the part of ourselves and that our concern can see the growth of a totality of an ideal. I also know well enough that an ideal when one talks about it is not always understood clearly in the beginning, and it does take patience. But gradually there are changes that do take place, and that people gradually, I think, get more and more an insight of what is meant by this kind of community

and by this kind of application of Work. And when one compares a year ago with what is now, thenit gives hope for that what might be in another year.

I believe that in 1970 it can be a very good year for all of us. And for that, if it happens to be connected with your birthday around this time of the year, it can really work two-fold. That what is the New Year for yourself may coincide with a New Year of an aim. And I would say there is an interaction between the two which is quite possible. I grow up and I live with my aim, and in living with my aim I fortify myself for a New Year.

For that of course I hope for those here now, and there will be again a few more, this time Capricorn, next week most likely, but it applies really to all of us because the cycle of time as it is apparent on Earth can all the time be set back. Sometimes it will go back and again touch that what was a time measurment of Eternity. If one can also have that kind of a freedom of living on Earth without being bound, that then a birthday is each time when you happen to think about Work; because that kind of a birth, as Christ exemplified, is of course for us a constant reminder.

I'm glad there is a little festivity; that is, there are candles. There is a lovely little house right in front of me. There is a certain atmosphere of Christmas, thanks to whoever was responsible for it, even without a tree. I understand there is a tree in the nursery which is good for the little children to become acquainted with some ideas of lights spread over a little tree so that when they start to tintillate, that then something in them could be born as an aspiration.

I do not know how many you remember Christmas trees with candles. Progress many times has made it into a little electric lightbulb, some horrible and some still more or less correct. But of course for my youth a Christmas tree was always with small candles. And they involved always the danger that some branches might burn up. Christmas probably is connected with fire. It means that

in Work one burns up certain things of the past. One starts to Work with new material that has been created, and it is in the creation of that 'I' that one dedicates one's life. One hopes then that in the presence of that 'I' something can take place; and it is, I sincerely hope, that the Barn as a whole has an 'I' which can look, who knows, maybe through the window of the Enneagram, and then sees us struggling, particularly with movements or with the music, trying to recall what is the depth of ones inner life within oneself.

So to the birthdays of those who sit next to me this time and to all of us in thier wish for their welfare.

You can drink to that because that is for your future.

I don't believe that you will ever finish with learning. A person who is growing will never be satisfied because life as it is in a man, even when it comes out in a variety of different expressions, still is life within. The expression is only an indication that life exists. Very little that goes in the beginning into the existence of something else. And as long as this body is walking on Earth, it has to be expressed in some way. And we select the best way; that is, what to our understanding is the best way. And we keep on learning in order to find the right attempt and the right appraoch.

So the creation of 'I' in the beginning being so small and not knowing exactly how to fashion it, how to make it appear so that it can grow up on its own and that the life given to it is not bound too much by our thoughts, it all the time has to be reflected in that what is necessary for us as we live here, because the responsibilities of our life on Earth is now centered, a little bit more, on this kind of a group.. And the ideas that we talk about on Saturday and Sunday, at the end of a week and at the beginning of a week, ought to flow over in an attitude during the week, so that I hope you won't forget; and particularly that you won't forget to learn. Because when you learn you

realize that there are certain things that are not entirely right yet, that you still have to add to your knowledge and that the learning prodess is only to give you a few more data so that then during the week you could start applying it, and then reach for something that is of a different kind and it belongs to your Being.

When one does this during a whole year and the attempts we have made, and that what we have, to some extent at least, accomplished, and every once in a while the difficulties that have come up, including even this morning when there was a little fire at the Garage, thank God, not serious enough, but it also teaches how accurate one has to be in one's attempts, and how careful, and how really considerate. Because what takes place when something is destroyed? It is really that the usefulness of that what was there doesn't exist anymore and then we have to replace it. There is already more than enough destruction in the lap of Mother Nature. And every once in a while when Mother Nature gets up, that what has been destroyed simply dissappears. Don't let her get up too soon or too often, because each time that we destroy and there is an accumulation of certain things that then become ashes, will force Mother Nature to get up too often. And that kind of a destruction is not very useful for the maintenance of our life.

But here we are, a Barn, activities, What will happen next year? We talk now about these kind of things already before there is an old and a new year to consider, and , as I've said before, we will not have any particular meetings during that time in relation to it. We've had enough of them. And this year the emphasis is completely on yourself, on your own; your personality, your attempts, your family and your relations. And realizing that, we talk a little bit at certain times like we have done now about the possibility of Christmas and what it means, and New Year and old year, what it will mean; and next year. I mentioned last Friday the question of Gurdjieff's birthday on the 13th. There will be light points during the year. We have to make them. There will be more and more cementing together of our efforts. We have to do

it, we have to work at it. We must not let up. We have worked during this year. It has been very good.

And so for this Christmas and also New Year's week, everybody is free. I'm not here anymore to remind you during the week about your Work. I am not wishing anymore a responsibility than only that utmost necessity of maintaining this building. There is no official work here. No office. What is needed is someone to come and see that the lights are turned on and off and that everything is not too frozen. Emergencies like snow of course will require certain attention.

For this week the Barn will be free also for those people who wish to come and work. There is no objection to it. But it's not under pressure. There is no meeting. Next Saturday we come together again. Then we work, Saturday and Sunday. The following week which is New Year's week also is a free holiday. You are, all of you, on your own. You have to take then what you can take as responsibility. When there are certain things that you have been attending to, which is perhaps a daily occurance, and you want to be away and free from it and perhaps visit your family or go away for a little while, you have to make sure that there is someone to take care of the things that have to be taken care of. But otherwise no further pressure, no orders, no commands, not even any suggestions.

This applies to the Barn as well as to the Guest House. That is, we have been trying to get people for the Guest House during the week also. It has been treated a little bit like a step-child. I don't know if you realize that the Guest House is an adjunct of the Barn and one of the important activities; and that anyone working there is as if working at the Barn. It's not the same kind of a work as working at someone else's house because the Guest House is still a gathering place. Still for people- and moreso during next year - who will come from different places and temporarily will be an asylum for them to start from to look around where they should go and what to do. It has to have more

attention, much more. Lots of things have to be done.

But we'll talk about that when we get a little bit further into the next year; because what I would like to do for next year - I would make a monthly plan. I would like to see if responsibilities on the part of some people, and it is also volunteers, could be extended that they will say two, three, four weeks ahead, 'I will be there on a certain day. You can count on me.' Because this we have to learn. Sometimes the intention is quite right. But then when something comes up you find a substitute. It is wrong. When you give your word you must give your word and fulfill it come hell or high water. Only in case of emergencies, but otherwise you must be as good as your word. I would like to try to make a list for those who will be here during the week in the month of January, and those who will be at the Guest House in the month of January. You have to think about it. Andit surely should not be always the same kind of a person. It should be spread out a great deal because we have many people now living in Warwick. And almost what is required is for that day you don't earn any money. You give away your interest. That's the difference. You have accumulated a certain capital by being here. Now I say by being priviledged to be able to come. There is something that has existed also during this year by which you have profited. Because in my opinion there is no question about it. And I think in your opinion there is no question. Otherwise you wouldn't come and you wouldn't stay. And the fact that there are many people who have moved to Warwick has a very definite indication that they find something that at least they would try to establish some kind of a center for themselves as activity.

So it is on that basis I say you have acquired capital, and now when you come for a day you give your interest. So you don't, in the regular sense of the word, get paid for it, and only by the knowledge that in giving your interest that you have that kind of apeaceful feeling that you have made adjustments, and that in giving you have atoned yourself with your sins over the past starting

with a clean slate of paper.

This is the way I consider responsibilities and taking them. When you do and even when you volunteer, don't think for a moment I feel sorry for you that you have to spend a day, unfortunately, out of your ordinary daily life. It is damned good for you to break that monotony. It is very good for you to give something from your heart, because that's where your interest is. The interest isthe wish. And you give from that by means of your time.

So I think it is nothing but quite logical that is a certain community responsibilities are divided as much as possible over a variety of people, not just a few, ans that when even you might be asked to do it that there is no resentment because the opprtunity for atonement is there, to find what is the balance in your own conscience so that you just don't take and take and take but that at certain times you know that on the other side of the balance there has to be giving to the best of your knowledge and to the best of your emotional feeling.

I would like next year to start with the office in Warwick which I call 'Chardavogne Barn Activities'. I will have a letterhead printed. I would like to put on that letterhead not only the address, and perhaps the telephone number, but something I call'affiliates'; so that persons receiving such a letter will get an idea what are these activities. If you want your name as activity, or for what you are responsible, mentioned on that letterhead, you have to give me the proper name under which you want to sail into the community. If you have objection to it, you can also say it. I will not force you. But in that kind of a listing there will be strength. And also for many of us you will start to realize what we already have sone and what is needed fo create further possibility for growth; and what I've said so many times, that a person belonging to this group must feel for others also belonging to this group, and that the honesty that is involved in such attempts that, really, that is commendable for those

who are not as yet sufficiently part of the group as a whole. There are still elements, and all of us know it, who really do not as yet realize what we try to do. And also for ourselves there are many times that we forget in a day. And it is not that I expect a hundred percent cooperation and such an ideal state that we cease to exist, but there is still more that ought to be done. And for me, I will not be satisfied until I feel that everyone is doing his best.

We have to work together in next year. We have to build more, and intelligently. We have to spend money in the best way. We must not be wasteful. We have to learn the responsibily for that what we have. We have to take care of things as if they were your own, or perhaps wven more than that, as if they were the pupil of your 'eye'. Everything that belongs to us belongs to the 'I' of the Barn, because it is dedicated for that purpose. And you use your life for a couple of years to be here, to help, to establish it further and more firmly on the ground; and whatever has to be changed that we will have the courage to change it in accordance with newly acquired wisdom.

So for the next couple of weeks you have a holiday, excepting Saturday and Sunday when we will meet again. And some of you may be somewhere else because you have family or other ties to attend to. And it will be very good also to be away a little bit and to realize what is meant by an 'objective viewpoint of the Barn'; as if when you sit somewhere else and you remember, that it is as if then you could have a bird's-eye view, as if you then could fly over the Barn and look at it with a different kind of perspective, and see it away down on the ground and the earth, and you fly over it and you see it with a different dimension because that what you see becomes flatter and flatter as that what belongs to the earth only. And that it is sometimes extremely difficult to see the steeple of a church when you are straight above it. At the same time that what takes place in you, in the realization and visualization of where you have

spent your time for a little while, that that then becomes much clearer to you because you have a little freedom. You have no pressure. You can even be all by yourself. You can have all your thoughts go whichever way you wish them to go. You should not place any limitations on the way you want to think. You should be affected by that what is within you and to see what is placed within you and to come to certain valuations for yourself of how you have been, and then perhaps you can make up your mind how will you be when the airplane comes down and lands again on this earth. And as a result you might be walking into this Barn through the door and the realization might come to you then, 'Is this an atmosphere for myself? Do I belong? Do I wish even, if it is bondage, do I want to be bound?What is the use for my life in this kind of a surrounding? What can I still expect and for what am I grateful that opportunities like this exist?'

I hope you have a good Christmas. To all of us.

SUNDAY COFFEE

MR. NYLAND: Will we continue with last night? Let me say certain things just for a minute. My day has been a little busy by seeing several people and there are still a few, I think, that were on the list and I haven't had a chance. If there are questions about Work, you could ask it now. If they are a little bit personal, we'll have to see. I will be here tomorrow morning at least. If necessary we can still talk a little bit for those who want it. I expect to be away until Friday afternoon, and then of course be here again for the weekend.

So, who has questions? I thought someone had their hand up. Ya, you have to - - I can't always see. Ya, all right.

Judith Raiguel : I was trying to get away from an emotional identification that came with a Work effort, an identification with a state; so I tried to take an activity from beginning to end which was to get a cup, pour a cup of coffee, put in the cream and sugar, and did it movement by movement so that each time I lost it I went back to the movement. The last one I remembered is ( ) and although I remember very clearly the whole period, I don't feel there was any kind of effort, observation and I also found I was very, very , very tired when I stopped.

MR. NYLAND: What about the identification you started out with?

Judith: That was gone completely. It was just what I was doing.

MR. NYLAND: So I think for that reason it was all right. That one gets tired is many times because the identification creates a state in oneself of tenseness. When the energy that went into the tenseness, because of less attention paid to that what you were identified with, and then went into an activity, then of course when it is used up you might be tired. Also I think that one concentrates on that kind of a wish to overcome whatever the identification was and one goes through the formalities of an activity. Also that requires a certain expectation that you hope it will leave you, that is, the identification will leave you.

It's a very difficult thing to know how to conserve one's energy and at the same time to use it. Of course it is possible, so that even in the process of activity one is constantly fed. And it is very much like a battery in a car when that what is charging it, the generator, keeps on working and charging, where at the same time the electricity is used for lights or for spark plugs. And it is as if something comes in and something goes out. The energy is replenished.

When one, in activity, adjusts the speed of the activity to the possible income of some other food from otside - that is, that what is and could charge one - there will not be the tiredness afterwards. It depends a great deal on what you can do in the activity in regulating your activity according to a certain speed. In most cases, it's much too fast and you take out of the battery of your body much

more than you put in. And many times in not even trying to make any attempt of being conscious, you don't get anything in. You use up what you already have. In some way it is very good that it eliminated at least the identification for the period. It is not so good when it goes at the expense of becoming tired.

For that one simply has to take because it is worth the cost. Emotional energy when it is used up in identification causes many times tensions inthe body, and such tensions cannot be gotten rid of that easily and they last for quite some time. But when the emotional identification still is.in the form of energy not as yet completely expressed but was going to be expressed, at that point that energy can be used for another kind of an activity. Even if tiredness results, it has done a good job. I would say in general I would not pay too much attention to it. I think sometimes it's even better to remain identified. I think it is better to learn that energy of an emotional kind can be expressed in certain ways and that also, at such a time, such energy can be directed.

It's a different step in Work. And it is a step where one takes away a little bit from the necessity of the beginning of observing one's physical behavior. But since emotions are so closely linked up with the physical body, there is already in the early stages the possibility of observing or at least becoming aware of an emotion as such without describing the state; and then if one allows it to takes it's course, it can be directed. For instance, emotional energy when it is made up or goes into identification many times will result in the continuation of an emotional state in which one oneself becomes the center. When it is that way the first solution is the best; that is, added activity. But when the accent can be placed in an emotional state not on oneself but on something that has to do with the outside world as a whole and expressed there in forms of life, or if the emotional states can be directed towards the fact that one exists on earth, also helped a little bit by the reasoning of the mind, and if it is possible at such a time to be devotional so that then the energy of an

emotional kind which resulted first in identification is loosened up from the object of identification and is then sent in the direction of, I call it 'God' because it is a higher form of being. In that state if it can be directed, and of course it aan be because one can become quite aware without even being identified with the emotion and one can at such a time, when it is directed at a higher level, become impartial to it. That, for me, is a much better way of continuing in the state by giving due response to the need for identification and at the same time utilizing it for a different purpose.

Shelly Guber: You said to direct that emotion?

MR. NYLAND: No, wait a minute. It was to her/

Shelly: Yeah, well that's really what I was asking the last time about the Christmas project.

MR. NYLAND: Ya, but I didn't answer you that way.

Shelly: Yeah, I know.

MR. NYLAND: I said it is difficult to do, It is possible, but it is, at the present time, I don't think it is possible for you. Don't do it, because you would become too much identified with wanting to send it in the right direction. What is needed for this purpose is to eliminate oneself; and when you are identified, particularly with a Christmas project, you cannot eliminate yourself that easily. You cannot immediately say, 'This is for the glory of God.' You see it's predicated on the idea that I am, as I said, nothing. And in that kind of a state I can direct my energies in a different way away from me and accepting the totality of all life, so that I change my selfishness of identification into an unselfish state of yeilding to a higher form of Being. You see, you're still a little intellectual about it. That's why it is not right. For Judith it's all right. Yah, who was . . Oh, is it? Eight minutes? Will we turn it over then?

TURN TAPE

Someone else had his arm up. There. I don't know who are first. All right, ladies first, it's the easiest way out you know. All right, what is it? Are you there now or not? All right Ron. O. K.? Yah, allright, all right, go ahead.

Sonny Zermino: The question is about intensifying what you were just talking about. I heard one of your tapes this week. And when I'm inactive, when my body is inactive, it's very easy for my mind to take over and start daydreaming. And I can sort of make myself busy physically and my mind will be quiet. But when I'm quiet and my emotions are there, even though I do something physical, the emotions still remain. And I can't seem to do anything with my emotions.

MR. NYLAND: Can you really separate it so well that now your emotions come into play and now your mind is quiet and the next moment you mind is busy and? Can you really?

Sonny: Well I feel I think I can sense the difference between when I'm day-dreaming . .

MR. NYLAND: Oh, yes, of course you can. At the same time your mind is still active. It may be quite irrelevant. You cannot just push it out of the way like that.

Sonny: I can occupy my mind with a physical activity but I can't get rid of a feeling as fast as I can get rid of daydreaming.

MR. NYLAND: No, that's probably right. But at the same time, the end result should be that all three centers could become engaged in your attempt to Work. Because that is the only solution we're really interested in. If you are in ordinary life and you don't know very much about attempt at beoming conscious, you do the best you can. And then you may shift over from one thing to another. And you may have your feelings operate and then the next moment your mind, and so forth. And of course you vacillate between the two. But when one wants a solution, in the sense then of Work, the answer is of course I have to engage all three of my centers in order to make an attempt. When I actually,

when my mind has been daydreaming and my feeling afterwards takes over and the mind now is so-called 'quiet', the mind is not engaged in your physical activity at all. And it may run on feeling. At such a time if you can remember that you ought to Work, you can solve it. But if you don't remember that, there is no solution. You just have to see what happens and let the feeling or the mind do whatever they please until somehow or other you have a little bit more control over them, or maybe the mind goes back to daydreaming. I don't understand your question, you see? The question has to relate to Work

Sonny: Yes. I don't . . In this tape you had said, and to me at the time it was like a realization at the time and the more I've thought about it the less it was a realization. You had said that in a Work attempt not to identifiy your intellect. You had numbered it one and three and one and two, and it's a loosening up of the centers and let the body sense itself so that it beomes aware. MR. NYLAND? Now what, are you now philosophizing about it, about the interpretation of what I said, or trying to make an attempt to do in accordance with what I have said. I do not remember if I said something quite definite about Work then, but . .

Sonny: I was trying, the way I understood what you said was another way of being impartial, but during my Work attempts I know that my mind enters and interrupts or my feelings, and that ;.;

MR. NYLAND: The simplest way would be to try it out with different activities. You can say that if whatever you got from the tape when you wanted to apply it and it doesn't work with one activity, try it with another. But as far as I know what you are talking about, you did not engage your mind at all. First it was daydreaming and then it was not doing anything. Where is the attempt at Work, for Work? As a result of a wish that something could wake up, using the activity as a means. But where was your mind? Did it get an order, as it were, to create something that we call 'I'? No, I'm afraid not, you see. And instead you started to philosophize about an interpretation which may or may not be

right - I do not know - but it didn't result in the attempt you should have made in my opinion.

Don't go off too far in trying to figure out what is being said, unless what is said gives you quite definitely a reason for wanting to Work, and then recalling what is Work, or perhaps when it is described, that then you follow those rules and not your own thoughts. All right? You see what I mean? Yah, who has her hand, his hand? What is it?

Lois Posta: Mr. Nyland I'm going to be away for two weeks and I think I can think of ways to remember about Work but I'm concerned that at that time, I'M concerned about having a real wish at that time so that I could Work.

MR. NYLAND: Would you want a stimulus so that then you will have a wish when you're afraid that perhaps the circumstances and the change of the circumstances may not be enough?

Lois: That's what I need.

MR. NYLAND: You going to Chicago?

Lois: Yes.

MR. NYLAND: And there are some tapes there.

Lois: At my home it would be impossible.

MR. NYLAND: Don't go home.

Lois: There must be a way.

MR. NYLAND: Of course there is a way. Only I thought of the easiest. That what is much more difficult for you is, at the present time, before you go, to write down in a notebook certain statements which for you have to do with Work, as clearly as you can and not as yet being under the influence of being home. And you take that with you and carry it with you so that you can read a little bit and see what was written on the notes. You will probably recall what you have written in the situation in which you have written it; or if it is a statement about an experience you havehad here or wherever - that is, at least on the east coast - that that has given you a certain insight in what is Work. The fact of then being

able to read it might bring it back. At least I am sure you will be stimulated. But together with that, you should start out with your statement about your experiences with one sentence which is at the top of it. It is 'Regardless of beimg in Chicago or Warwick or Connecticut, time is always with me and I will be able to remember myself when I'm reminded of the flow of time'. All right?

Lois: Thank you.

MR. NYLAND: Yah.

Cindy Curry: I've become aware in the last few weeks essentially of a pattern - a definite pattern of myself and the way I Work - up anddown. It's like a period of making many Work efforts and feeling very clear about what I'm doing and then there's a period of - it's like a descent and not Working very much and being more nervous. My state isn't as good as when I'm Working. And I thought if I became aware - if I knew this was going on - that I could lick it, that I could continue Working, continue something, my level, even though my state, my ordinary state, would go down.

MR. NYLAND: But don't you know what's going on, Cindy?

Cindy: What?

MR. NYLAND: Don't you know it is going on like that?

Cindy: I know it. I know it's going on.

MR. NYLAND: So you said if you only knew . . .

Cindy: No I said I thought that by knowing that this is going on I could change it.

MR. NYLAND: No, I don't think that's enough. I don't think knowledge is enough. But knowledge can give you information of something that is coming, and then you may be able to prepare. If it's a question of going up and down, sometimes at great heights and sometimes at low, low levels, there is something in oneself, I wouldn't say is aware of it, but knows quite well that one is subject to certain moods like that. One also knows already by enough experience that when certain things are going to come, and they usually come to that kind of a max-

imum vlue culminating above or sometimes going down deep in the valley of death almost one becomes a fluctuating creature and one knows that as one goes along that kind of a line of one's Being describes what we call a 'sinus curve'. There is of course always a certain speed and also that what goes at times high and one knows then that it must come down.

When it goes high, that is , when it is on the upgrade and there is a chance of losing yourself because you know by experience that has happened that even in moments when you are in a very good state you might still be identified with it. You try at that time when it goes up not to be as much identified. And you do this by the introduction of something additional which also will require your energy. So instead of letting it go and running it's own course, you become director of that what you are going to do. And it may not have anything to do as yet with being awake, or even having an awareness, because one notices that one is going up. And of course the same reasoning applies to when one is going down. And in that process of knowing it, one is identified. But it is possible to divert certain energies, at that time, for two or three purposes at the same time; and you reduce the sinus curve in its maximum value, or what really is called an optimum value, to a much lower level, much closer to an average. And out of that kind of a state, being affected up and down, there is a result of a similar kind of a curve but not as high and not as low, so that it becomes an ordinary kind of a wave and as you might say a description of a state of much more peacefulness within oneself.

It does require alertness because many times these states come up quite quick and you may not be able to forsee enough. But when you know enough about it for yourself that it might happen, that sometimes it can be avoided. For instance it may be due to certain kind of work that you are doing in which you become identified one way or the other. I may like it or I may dislike it. In both cases I'm identified. Or it may be due to being in certain conditions which provoke it. Or it may be due to meeting certain people in a surrouding where I know I will be affected in a certain way. All of that, when it is foreseen

and you consider yourself for the next hour of what you are going to do - andyou might even become afraid a little that you might have to go through that kind of a thing - you will walk very slowly in that case in order to see what is happening so that at the proper time you can do something about it. I say it is still a question of unconsciousness because you have to remain identified andsee yourself as you are and as it were you live, with yourself, and you don't want to fall into any kind of a trap of this optimum of identification.

You see what I mean. I'm busy in something and I know it is coming. But at the same time I try to reduce my speed with which I'm busy and I do something else. Many different ways it could be done. I'm talking to someone and I know that I get angry. I know that the behavior of that person gets on my nerves. And I still have to wait because I'm still subject to it and I cannot just cut it off. I cannot say, 'Now, please, tell me and do this and that. Yea, is that all huh, now?' You see I cannot do that because I'm polite. So I have to wait and see what happens. In the meantime I'm affected. So I sit quietly. In the meantime I may move my hand. Or I will probably do certain things like this, and while I'm listening something is taking place with my physical body. I may use my hand and rub it over my forehead and I will say 'Yes', and I straighten it out. That particular part of the new additional activity I could become aware of because it is not automatic. It is definitely willed by me. It is done for the purpose of offsetting too much identification with the original problem. By means of that I change. I change the intake of my identification. And I use energy for another person completely independent of what I'm doing in the first place and without any knowledge of the other person who is there with me, because it doesn't matter. But I have patience and I sit. But I sit in a certain way. At that time of course when I make that attempt, that what was an unconscious state becomes partly conscious because of a certain effort. And while I make this effort, the fact that then an 'I' could exist 6 even if it's small - will become noticable by myself in my relation to that what has caused the trouble.

And the patience will then be colored by the necessity of having to do it, and knowing that it has to be done, I consider myself under the influence of something else which tells me to continue, but this time for the sake of something else.

In a conversation which may take a certain length even, or in a group of people where one has been thrown together and thee condition becomes boring, orthat what you may have to watch on TV because someone else is watching and you acnnot disturb them, whenever you may be waiting for someone impatiently, standing in line at the bank; whenever there are certain things that are for you much more identified than really is good for you and you lose yourself in it, whenever you now - and let's go over to the negative state - become angy or see that you lose your temper, or that in losing your temper you realize that the expression on your face changes, or that you even feel inclined like stamping your foot or that you will just rush out of the room and tell the person - whoever it is - to go to the devil, or that you may read something from someone and you see that in a letter and it hurts you and you become identified with it and it goes up. All that of course will prevent you from Working.

But as you have a letter, let's say, you tear it up, very slowly. You crumble it. You keep on crumbling it in your fist. You throw it in the wastebasket. You pick it up again. Whatever the conditions are in which you experience this up and down, it will probably influence what you can do, but there is no doubt that something can be done. An intelligent person will always find a stick when he wants to beat the dog.

Yah.

Phyllis Leagitt: Yesterday, I was trying to make attempts, a lot of the time.

MR. NYLAND: I don't hear all of it.

Phyllis: Yesterday I was trying to make attempts to Work during the day alot and then I went to movements and when I was leaving movements I was coming down

the stairs completely really asleep. Idon't remember it. But just when I came to the bottom of the stairs it seemed that all of the sudden there was just something there present to me. And it was very strong. And I felt maybe-this was the instant that it was over - but I felt something else really really strong inside of me trying to just push it away. It was almost like disbelief. I was . . .

MR. NYLAND: You know, Phyllis, when a person experiences something unusual, particularly in relation to Work, it may be that at the time, whatever the experience is, has been delayed; so that it is like a delayed action of a result of being concentrated in wishing to do movements right. That then as you get free and you are loose from the influence of the movements themselves that something takes place in you like relaxation, and that then that experience can come to the foreground. But the more you experience that, the more you under the influence of something that is the result of an attempt. And the more ther is the experience of a little unusual objectivity the more vunerable you become. And the reason for that is - we simply call it Mother Nature not allowing you to leave her as yet.

It is not Mother Nature really. It is a general condition of the body which always prevents and wants to prevent being disturbed. And when something unusual takes place, there is in the rest of the body which remains unconscious a desire, not necessarily outspoken, but the instinctive wish to keep things, for heaven's sake, asleep. When something is awake in one it causes a little trouble because the state is unusual. And whenever anything of an objective kind takes place in the mind there is always the fear that the rest of the mind is going to be affected and is in danger. One says it religiously that, 'If I get closer to God, Satan is also close.'

It has to do with a development in which one goes in a certain direction. The direction could be defined as reaching closer and closer to that what is the reality of life. If one allows oneself to go in that direction one might get

out of balance and the body having in it this particular experience does not wish to get out of balance; because physiollogically the body is constantly interested in keeping a balance., That is apparently the condition of health for the body itself. Whenever the body is attacked in a certain way it will always bring auxillary troops to that what is attadked in order to counteract the danger. The body itself physically is in a very delicate state of equilibrium. For instance, what is called the acidity and alkalinity of the liquids always have to be within a certain range, and if they are not adjusted and go a little bit outside of it, the body takes steps to prevent it. When the body has a wound, blood is rushed to it in order to make sure that the wound can be closed up soom enough to prevent any further lose of blood. Whenever a body is subject to certain conditions which might increase the temperature so that a person might become feverish, there are always certain chemicals which try to prevent it in the beginning. Whenever there is a poison in the body there is always an antitoxin.

It is in a very small way possible to keep equilibrium. But if it is psychologically, and there is a desire for me to really go in the direction of God, the further I go away the more I know I need a balance because otherwise I would leave this earth. And it is not defined in such terminology, but I say it is mostly felt. And because of that, that what causes then the functioning for myself to remain in equilibrium has to be balanced by a cpunter force which I call 'negative' but is opposite from the original direction; so that then I as I am as a human being - and this time psychologically - sit on a seesaw in which there is a chance of the one side going down and I rush certain other things to the other side in order to keep in balnce. It's simply a description of a process which is not always clear and because it isn't clear one finds all kind of names for it and religiously one simply says, 'When I near God then I am not only more vunerable but there is a pulling force back pulling me back to where I came from so that I don't go out of hand prematurely.

Whatever you want to call it, one has to be extremely careful when one becomes more and more sensitive because one can get hurt much easier. The question that Cindy brought up about that what goes up, way up and way down, is exactly a case of extreme sensitivity. But even in that case, that what is a sinus curve is always balanced one way or the other. The one that goes up is balanced by what goes down, so that the totality of the result always will remain a line, a disturbed line, but at the same time a line. Only look for that what you need to bring inside that what is now attracking you towards the outside, even if it is God. In order to keep your balance you bring God or Heaven within you because there you can manage it. You are not, as it were, sticking your neck out towards infinity. But you come back to that what is your inner life, and in your inner life utilizing the influences from a higher force, or what is your increased sensitivity, can be balanced out by the reality which is already there without having to take in the influence of what we call a negative force as represented by the Devil.

In order to do this as well as one can - at the time when oneis affected - and it may be when you are at the stairs and then you wish it to be kept - try to close up. Try not to allow anything from the outside to enter as far as your sense organs are concerned. Close your eyes, stand still, don't move, and let that what has affected you simply be and find it's own place. After a little while you can continue to walk.

Are there any other kind of little things? Yah? You're all the way in the dark. I can't see you. Yes.

Judith Conty: Sometimes when I see what I am or I think about myself and how I'm incomplete and useless, it gives me a desire, or more of a desire, of Work or something else. But most of the time I get critical and get overwhelmed by it and then have no feeling of hope about anything else or anything bright at all. And at such times I can't even consider Work because I don't really function very well on an ordinary level and I can't find any kind of balnce between seeing

my limitaions and accepting them.

MR. NYLAND: Linda, at that time will you leave it alone? Try not to Work.

Judith: I don't.

MR. NYLAND: Yes, and tell yourself, 'I don't want to Work.'

Judith: I do, and then I feel guilty.

MR. NYLAND: No, then you don't say it right. You cannot say, 'I don't want to Work,' and take it back with the other hand. You have to mean it. You have to be convinced that it is not the right time. That will get you free, give you freedom. If I am at the point where I know I cannot do certain things and I say 'I cannot do it,' of course I must mean it andnot the next moment think that I could have done it. As long as I'm still in that state where I consider the possibility of doing it, I will continue to make that attempt, until finally it's driven home to me that it is impossible. And before I will accept the impossible it may take some time. And if I don't want to accept it, I remain in the state of confusion. And of course I remain accusing myself.

The fundamental reason is that I don't know myself; that I simply think that if I just have this and that and the other that I still could Work. And you don't want to give that up because it is based on a misplaced confidence of yourself. It's far better to admit that you don't have it, that you cannot do it, that even if there is a little margin of a possibility that you still will say, 'I don't do it.' Because it involves so much and I might run the risk of dissappointment. I accept certain facts as truthful. When they are truthful to me it means I cannot argue about them. When I have to learn what it is to accept myself I have to learn how to accept the truth. And my bringing up and all the education has never taught me the difference between truth and lie. Because whenever there was something that looked a little bit like a lie my mind would explain it, that it was not really a lie. And whatever it is that we have been brought up with, there is very definitely a desire on one's own part not to accept the truth at all unless, or until, you are so convinced that you cannot.

They are ordinary crude things, I know. But even there, I say I lift a stone, a hundred pounds. Well, there is one day that I cannot lift it. And instead of admitting that maybe I am not strong enough, or perhaps getting too old, I would say, 'Well, it's because I've eaten too much.' You know, when eyes get a little worse and you cannot read the telephone book anymore in the telephone booth, you blame the light. And when you cannot read an ordinary book you blame that your arms are not long enough. One never wants to face what is the reality of the cause until it is so absolute that you cannot change it. And there are very few facts that you will accept at first notice.

And even if they do happen - let's say a person dying - you won't believe it. And when you look at a dead person your desire that the person still is alive will almost in your imagination make the person move. But then another part of your brain says, 'But you know, it isn't true.'

To accept yourself in saying thatyou cannot Work is a very difficult statement; because there is such a wish sometimes that one ought to and that really if the conditions were right of course you would, or if there is enough of a wish of course you would do it. But to admit tthat you are - I don't call it weakness - but not strong enough, or that conditions are not conducive, or that it is not the proper time, or that you don't have the fight attitude, or that there are too many thoughts which prevent you from thinking straight regarding Work - the acceptance of oneself as one is, almost I would say, comes first before I Work; because if I could actually verify for myself that I am what I am now, I also would know that in that state, I either have a wish or I don't. But we are again topsy-turvy about that, because I first have a wish. The assumption is that of course I can. And very seldom that the wish can be so strong that it will go over in the ability to do. But then when I find out that what I call results, or a state, or what is maybe what I expected not in every way, that that is not entirely the way it should have been, or basing it on what I have experinced before, then I have to admit certain things which are the truth

and I cover it up.

Select out of the times you can Work only those where there is really the chance, and for a little while leave other times simple for what they are. You divide your times into attempts of consciousness and the realizations of unconsciousness. That is the acceptance which is necessary.

So, that seemed to indicate we are at the end, huh? Have a good week, free week. I hope to see you next Saturday. There will be Christmas. Again, I wish you in every respect, for your inner life as well as for your outer life, a good Christmas andpeace within yourself. Good night.

END TAPE.